

THE NEGRO HISTORY BULLETIN

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PURPOSE: *To inculcate an appreciation of the past of the Negro.*

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BOOK OF THE MONTH

The Regional Study of the Negro

STARTING first with New England, this magazine will publish a series of articles based on the regional study of the Negro. Considering the matter lightly, one might question the necessity for treating history from this point of view. We have already set forth the general history of the Negro in another volume of this magazine. Yet, the two approaches have different ends in view. The general history of the country and the history by regions are not one and the same thing.

The aim here, however, is not to give a treatment coinciding with that of the sectional history of the race, that is, the history of the South in contradistinction to that of the North, or the history of the East in contradistinction to that of the West. As far as it is possible, we shall endeavor to treat the history of the Negro mainly by geographic delimitations, giving special attention to natural forces which determined the course that these regions of the country took and consequently the history of the Negro developed within those areas.

Roughly speaking, we shall consider the Negro first in New England, next in New York, and then in New Jersey and Pennsylvania. Attention will be directed to the situation in the Border States, the South, Southeast, the Southwest, the West, the Northwest, and the island possessions. But even in the case of these delimitations no hard and fast rule will hold, inasmuch as the areas determined by geographic influences frequently overlap political divisions.

From such a treatment it is possible to learn much about the Negro by understanding better the areas in which the race in America developed. We have long since learned that a farmer in New England differed from the farmer in South Carolina with respect to his need for slave labor. The people near the coast differed from those in the interior with respect to their attitude toward the slave trade. An abolitionist in New England could not easily agree with one in New York, and the anti-slavery leader of the Middle West was hardly ever in harmony with such a leader in the East. It is clear, then, that after studying the history of this country and of the Negro generally it will be profitable to give it further study by regions—not for the purpose of inflating the cranium of anyone from one of these sections, but in order to throw new light upon neglected aspects of the history of the Negro and of the nation.

Here the historian, looking at the same thing from a different angle, will more readily grasp the situation before him and will give a better picture of the present as understood by the proper view of the past.

DO YOU KNOW THAT?

1. David Ruggles, who was a poor, blind invalid, living in Northampton, Massachusetts, founded a well known water cure establishment in that city. He won high honors as a successful and skillful practitioner. Many persons living in the community felt they owed their lives to his eminent skill. Though he was black, they sought his aid, and he numbered among his patients many pro-slavery persons who saw, not his color, but his ability to help them.

2. Wendell Phillips said this about William Wells Brown, a Negro who had been denied a U. S. passport but who came back to America to fight for liberty. "Benjamin Franklin said, 'Where liberty is there is my country'; but his man said, 'Where my country is there will I bring liberty'."

3. In Boston on New Year's Day, 1863, at the afternoon meeting of the Emancipation of the Negroes, Ralph Waldo Emerson read a poem which he had written for the occasion, "The Boston Hymn." This poem was wildly applauded. However, the meeting was filled with suspense because the tidings of the Proclamation had not been received. The suspense was broken when it was announced that the text was being sent over the wires. A storm of applause echoed through the Old Music Hall. They gave nine sky-rocketing cheers for President Lincoln and three more for William Lloyd Garrison.

4. Saint Monica's Home for Sick Colored People occupies today the home of William Lloyd Garrison, a great anti-slavery leader. This institution is in charge of the Sisters of St. Margaret of the Episcopal Church, 125 Highland Street, Roxbury.

5. John S. Rock, a lawyer, distinguished for his brilliance, was one of the speakers at the first Emancipation Meeting in Tremont Temple, January, 1863. He was also a recruiting agent during the Civil War; he was a practicing physician and dentist. Ill health caused him to give up medicine and practice law.

6. Angelina and Sarah Grimké were famous abolition lecturers on Boston platforms before the Civil War. One day while reading a speech in a paper, they learned of two boys, Archibald Henry and Francis James Grimké, names similar to theirs. Upon investigation, they found that the boys were children by a Negro mother and their brother of Charleston, South Carolina. These sisters acknowledged these boys as nephews and Archibald came to Hyde Park, Massachusetts, lived in the family of Angelina and Theodore D. Weld, entered the Harvard Law School, and remained there until completion of his course.

7. In the earliest days, most of the Negroes in Boston lived about the wharves at the extreme northern tip of the North End of Boston, opposite Charlestown.

It was often referred to as "New Guinea." The majority of Negroes continued to live in different sections of the North End until about 1820. Copp's Hill Burying Ground, in the North End (where the remains of Increase, Cotton and Samuel Mather are buried, all of early colonial literary fame) set aside the western portion of this ground for slaves and freedmen. Prince Hall, father of Negro Masonry, lies buried in this cemetery and a commemorative shaft of granite, placed there in 1895 by the Prince Hall Grand Lodge of New York and Massachusetts, marks the spot.

8. The Twelfth Baptist Church of Boston, of which Leonard A. Grimes was the pastor during slavery days, has just celebrated its 100th Anniversary. The Reverend Leonard A. Grimes from a young man was an active worker for the Underground Railroad. It was the Rev. Mr. Grimes who followed Anthony Burns and his captors and with money which had been given for that purpose purchased Burns' freedom from the slaveholders who were, no doubt, glad to be rid of a slave who might cause them more trouble.

9. The Shaw Memorial Monument stands opposite the State House on Beacon Street. It was erected by citizens of the Commonwealth in honor of the Fifty-Fourth Regiment. This monument, the work of Saint Gaudens, is visited by more people than any other in the city. The raised bronze figures show the regiment marching away to war, Colonel Shaw on horseback, with an angel close overhead, leads the way.

10. Negroes have made many remarkable inventions. One which revolutionized the shoe industry was a machine for lasting shoes invented by Jan E. Matzeliger, a Negro born in Dutch Guiana in 1852. When a youth, Matzeliger came to this country. He was apprenticed to the cobbler's trade. He first came to Philadelphia and then to Lynn, Massachusetts. Because he had undergone hardships of many kinds, his health began to fail. It was then that Matzeliger began to make his brain work on a labor-saving device by which men in the shoe industry might be relieved from some of the burdens of it. He gave to the shoe industry a lasting machine which adjusted the shoe, arranged the leather over the sole and drove in the nails. Sydney W. Winslow bought the patent and established the well known United Shoe Machinery Company. Because of this invention, shoes decreased fifty per cent, the wages of the operators increased, laboring conditions improved, and working hours were shortened. This all in a span of twenty years, but Matzeliger died in 1889 at the age of thirty-seven years, never seeing the fruition of his invention which revolutionized the shoe industry throughout the world.

WILHELMINA M. CROCKSON

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THE NEGRO IN NEW ENGLAND

WHEN Africa was opened to the European traders the British, although not the first to establish trade connections with that continent, appeared upon the ground about four hundred years ago and in less than two centuries obtained control of that trade. New England had been settled by this time, and trading centers like Boston and Newport established connections with London, Liverpool and Bristol. Along with other commodities Negro captives were brought to these New England settlements and sold. These Africans were found to be useful in various occupations.

Slavery at that time did not exist. It was unknown to English law. Servant, slave and bondman meant the same thing, and the service required of them was for a fixed period and not for life. The contracts made for service were considered as property rather than the servants themselves. Exceptions made to hold the Negro for life made him a slave. To get around the unwritten law that a Christian should not be held as a slave the colonies provided by law that, although a Negro might become a Christian, he should not become free by conversion. Slaves in some of the colonies were prohibited from marrying with whites. Slaves could be freed for meritorious serv-

ice, by purchase, and out of kindness of heart. A Negro could not purchase as a servant any other than someone of his color.

Above the Mason and Dixon line slavetrading was frequent, but on account of economic conditions slavery itself existed only here and there north of this line. In Pennsylvania William Penn and other Quakers once owned slaves, and the Dutch brought them to New Netherlands as they had to Virginia. There were probably two or three Negroes on Samuel Maverick's plantation in Massachusetts at the coming of the Great Emigration in 1630, but if this is not true the custom started when

the early settlers took captives in the Pequot War. The Indian captives were divided among Massachusetts, New Plymouth and Connecticut. However, in 1641 the Massachusetts Body of Liberties, its code of laws, prohibited slavery except in the case of captives taken in war or sold to them. Some thought this law prohibited slavery, but it provided for slavery. The Negroes imported from Africa were not always considered as captives in war. Yet in 1646 Massachusetts sent some captives back to Africa for the reason that they had been kidnapped.

There were sufficient Negroes in Boston in 1723, however, to require the drafting of a special set of regulations for their control. Free Negroes were not to shelter slaves, and free Negroes should not sell strong drink, cakes or other provisions on "public days." Children of free Negroes were bound out to English masters if their parents could not support them. Free Negroes receiving stolen goods were to be whipped and the goods returned. No Negroes could carry arms, strike one of his Majesty's subjects, or work as porters except on approval of the selectmen. On the breaking out of a fire a Negro could not leave his home or that of his master unless his own or his master's home happened to be on fire. Slaves



JAN E. MATZELIGER

could not be on the street after nine o'clock at night, could not buy liquor, could not strike or defame a white person, and could not appear on the Boston Commons on certain occasions. In the courts, however, they could sue, offer testimony, and challenge the jury panel.

Connecticut had no special interest in the slave trade, but on the eve of the American Revolution the demand for labor had resulted in this colony's having the largest number of slaves in New England. The control of the slaves was the same as Massachusetts.

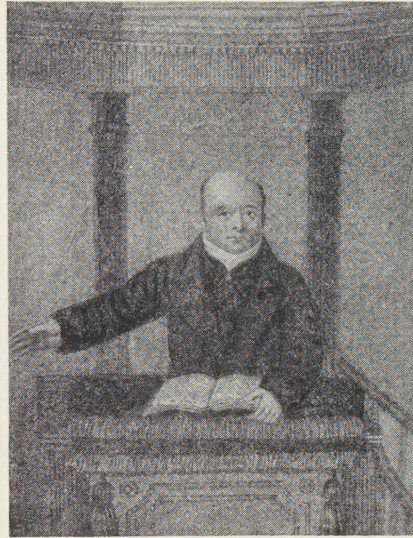
In 1652 Rhode Island provided that all slaves should be liberated after ten years, but the law was disregarded. Rhode Island became as much involved in the system as did Connecticut and Massachusetts. In 1703 and 1708 Rhode Island legalized slavery in punishing vagrancy and taxing the trade.

More Negroes came into Rhode Island in proportion to the population than into any other part of New England. This colony was the chief slavetrading center of New England. Vessels from the West Indies brought many to Newport. In 1748 South Kingston, the most prosperous town of that colony, had 1405 whites, 380 Negroes, and

193 Indians. These Negroes and Indians were mainly slaves, and they were governed as elsewhere in the matters of owning animals, keeping arms and traveling. Two justices without a jury could sentence Negroes for any offences except serious crimes. In the Narragansett country slaves were extensively used by the planters. In other parts of New England, however, the slaves were not only house servants but employees in local in-

born thereafter should be free; Rhode Island and Connecticut in similar fashion in 1784; Massachusetts by judicial interpretation of the Bill of Rights of its constitution of 1780 in a famous court decision in 1783; New Hampshire by its constitution in 1783; New Jersey by a gradual emancipation act in 1804; and New York by a gradual emancipation act in 1789 and an act of instant emancipation in 1817.

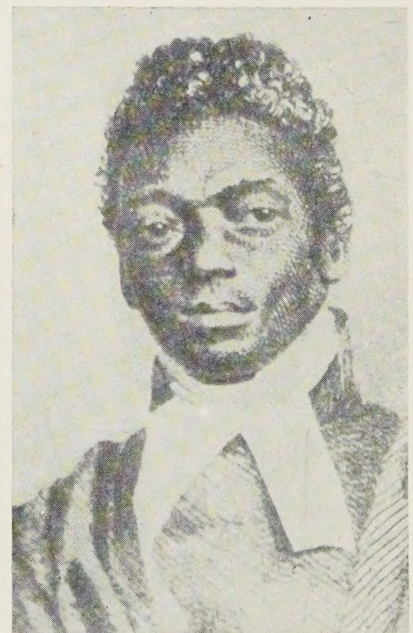
The free soil of the North, however, did not mean the death of slavery, for northern traders freely brought in Negroes from Africa and sold them to the slaveholders of the South. The slave trade was nominally abolished in 1807, but the traders paid little or no attention thereto, and the southern planters who controlled the Federal Government from 1800 to 1860 were not interested in enforcing the prohibition of the slave trade. One section of the country, then, continued to be clandestinely slave-trading while the other became boldly slaveholding. The slave trade was much more extensive than one would suppose. Traders were not subject to strict regulation in those days, and people on land paid little attention to what was done on the high seas. It was not until 1862 when the Civil War



THOMAS PAUL

dustury and in the shipping trade.

In the development of the system in the country the New Englander, along with others of the North, became the slavetraders while the planters of tobacco, cotton and sugar in the South received the captives thus brought to America and became slaveholders. Then came social and economic forces set to work after the French and Indian War which brought on the rebellion against the mother country in 1776; and the colonies with few slaves became liberal enough to free their slaves either by instant abolition or gradual emancipation in return for the large contribution made by the Negro to maintaining the independence of this country. Vermont got rid of slavery by constitutional provision in 1777; Pennsylvania in 1780 by prohibiting the introduction of slaves and providing that those



J. W. C. PENNINGTON



was in progress that a trader was convicted of the slave trade.

New England beyond the limits of the large towns offered the Negro little encouragement for development. Only here and there were they found as employes to prosperous families. Where such service proved to be onerous as it did sometimes in urban settlements some of the few rural Negroes joined the others in taking refuge among the Indians. Among the Gay Head, Marshpee Pankapoag, Dartmouth, Oneida, Algonquin, Wampanoag, Pegon, Dudley, and Hassanamisco Indians in Massachusetts such Negroes so freely mixed with the Red Men as to make some of these settlements all but black. When the progress of the state led to the dispossession of the Indians who were compensated for their lost lands by state pensions Negroes related to them, like the late William George Butler of West Medford, were likewise provided for.

New England, however, never had a large slave population. In Vermont, New Hampshire and Maine the influx of Negroes was hardly noticeable. The number even in Connecticut was a negligible proportion of its inhabitants. They were mainly at urban centers such as New Haven, New London, Norwich, Wethersfield and Hartford. Seaports usually had a few permanent Negro residents first as slaves and then as freedmen. It was by water that most of the slaves reached New England—chiefly from the West Indies. The slavetrading ships left the eastern points with rum and trinkets and went directly to West Africa, where they traded these things for slaves whom they carried to the West Indies to be sold. With molasses in exchange for this live cargo they came back to New England to make more rum for another trip to Africa. Sometimes these ships brought also to the eastern ports slaves who had been much modernized in the West Indies. Crude slaves were brought along also, but not in large numbers during the period before the

American Revolution. At that time many slaves were not needed in the colonies along the Atlantic. The slaves coming first to the New England states were often those of exceptional ability, and some of them became free. In fact, the first to become so were not slaves anyway. They were servants, and, like white indentured servants, they could complete their term of service and go free.

Out of this domestic slavery in New England came some interesting persons. Some of these Negro servants were employed as the companions of children and gave them instruction. In those days servants sometimes had more education than those who owned them. The custom at that time was to sell into slavery or servitude those who had been captured in war; and the captives, although lacking in military power, often had more intellectual ability than those who conquered them. White indentured servants who had to take Negro servants for their companions were often highly educated persons who had been made servants for not paying their debts, and Negroes learned by contact what they knew. Some masters instructed their Negro servants.

Many of the slaves worked along with others in the shops and stores of the ports, and others went as

members of the crews of vessels on the high seas. Crispus Attucks was such a seaman. He ran away from slavery in 1750 and had thus worked until 1770 when he appeared in Boston on the fifth of March of that year and led the attack on the British soldiers who were trying to break the spirit of resistance to the laws of Great Britain. These soldiers fired at the men whom Crispus Attucks led and killed four of them—Attucks, Gray, Maverick and Caldwell. Crispus Attucks was not the only hero of the hour, but he was the hero since he led those patriots and was the first to fall. The people of New England went into mourning to show their appreciation and celebrated the fifth of March annually as a national holiday until it was superseded by the Fourth of July. A monument in honor of Attucks and these heroes stands on the Boston Commons and the spot where they fell on State Street is marked by a white stone and a bronze tablet.

Among the Negroes who served as companions of children, Phillis Wheatley was the most noted. She was captured in the African wilds and brought to Boston to be sold. One Mrs. Wheatley whose name she took bought her to be a companion for her daughter. Little Phillis was thoroughly instructed and soon be-



BOSTON MASSACRE

came a greater scholar than any of those around her. She rapidly learned languages and their literature. She early showed that she had the genius of a poet. With her verses she attracted the attention of many distinguished people in America and Europe. George Washington when in charge of the Revolutionary Army in New England had her visit him at his camp. Phillis had a hard time after Mrs. Wheatley, her patron, and the daughter died. Phillis tried to shift for herself and married a worthless man who increased rather than diminished her troubles, and she died prematurely in 1829.

The most striking example of the Negro developed independently was Paul Cuffee. He came from the community where Negroes mingled with some Dartmouth Indians and had some blood of both races, although that of the Negro was dominant. Paul Cuffee developed in the direction of seafaring. After working for others he contrived to secure a small vessel of his own. The pirates in those waters robbed him of both his vessel and cargo. Subsequent experiences repeating these raids discouraged his brother but not Paul Cuffee. He finally triumphed over these pirates and succeeded as a great sea captain. He acquired three vessels of his own, and in his trading in this country and abroad he accumulated a fortune.

With the wealth he accumulated Cuffee tried to help his race. He built a church at Westport, Massachusetts, and he opened a school at the same place. Feeling that his people had been oppressed long enough in the United States, he made a trip to England and to West Africa to demonstrate that Negroes from this country could be successfully colonized there by establishing trade between that continent and America. This effort made by Cuffee encouraged persons of this thought to organize in Washington in 1816 the American Colonization Society, which founded Liberia. The colonizationists did not carry out Cuffee's idea. He wanted his people to have the

chance to build a modern nation in Africa, but the colonizationists handicapped the settlement by dumping there Negroes who were not desired in the United States and recaptured Africans who were a drag on the colony.

Along with Paul Cuffee was another useful Negro, Lemuel Haynes. He was born at West Hartford, July 18, 1753. In conformity to the law requiring that Negro children without parents be bound out he was apprenticed to one Haynes, whose name he took, and later to David Rose, of Granville, Massachusetts. Lemuel was the child of a white woman and a black man. He never knew his father and saw only once his mother, who abandoned him in infancy. Rose, a pious Congregationalist, educated Lemuel in the fundamentals and in Christian religion. Lemuel grew up in David Rose's home as one of the family. Mrs. Rose treated him as she would have her own son. When she died it so grieved the young man that to get away from that sorrowful scene he joined the patriots of the American Revolution as a "Minute Man," and after the battle of Lexington he became a regular soldier. The Negroes like Crispus Attucks and Lemuel Haynes loved their country and fought for its independence. They felt very much like

an old colored lady in charge of a tearoom out from Boston where some British soldiers entered to be served. One of them said to her, "This is a fine country around here." "Yes," said she in reply, "And we have fine men to defend it." And so did Salem Poor and Peter Salem at Bunker Hill. The Rhode Island regiment also played their part in the conflict in the battle there on August 29, 1878.

When Haynes finished his term in the Continental Army he returned home to assist there. David Rose was blind at that time and Lemuel had to read the Scriptures and the sermons for family prayers. One day he read a sermon which he had written, and David Rose had to inquire as to where such a sermon could be found. On learning that Lemuel had written this sermon he found out that he had a minister at home. The young man was further educated privately and placed under the instruction of the best trained ministers of that section. He taught school a short time and once thought of attending Dartmouth, but he had become a self-made man, and the people licensed him to preach at Middle Granville. Bessie Babbit, a white teacher in the town, married him in 1783. Haynes next preached at Torrington, Connecticut. Then he went to



PAUL CUFFEE'S TOMB

West Rutland, Vermont. His preaching was so acceptable that he was made state missionary for Vermont. Haynes showed his great knowledge of religion in his debates with Hosea Ballou, from whom he differed on certain practices. Haynes grew in favor with his people. However, when he took the position that Washington and the Federalists were right in building up a strong central government many of that part of New England did not agree with him, and in 1822 he moved to Granville, New York, where he met with success until his death in 1833.

The Negro's chance for enlightenment in New England was about the same as that of the poor whites who arose from the class of indentured servants. In order to teach the Negroes religion their friends often instructed them in the fundamentals. From the very beginning of their employ in New England certain masters had them trained to be more useful. Such efforts, however, could not take care of all the needs of Negroes who were thirsting for knowledge. It is not surprising then that in 1798 Primus Hall opened in his home in Boston a school for Negro children. We have already observed that a few years later Paul Cuffee opened such a school at Westport, Massachusetts.

Early in their career, too, these Negroes showed that they had special gifts. Newport Gardener of Newport, Rhode Island, after attending a musical school, had shown by 1791 more talent than the kind white lady who appreciated his gifts and helped him in his career. A Negro in Boston was functioning somewhat as a physician by bleeding, cupping and drawing teeth. Thomas Paul early distinguished himself as the founder and popular pastor of the First African Baptist Church in Boston. He went later to serve as a missionary to Haiti but returned to this country to end his useful career. Boston had two ordained Negro ministers in 1830. Connecticut had twelve such preachers and five musicians in 1850.

Earlier than this, Boston had had a Negro author. He is referred to sometimes as an agitator by those who lose sight of his achievements because they think only of his effort to set his people free by drastic effort. This was David Walker. In 1828 he published his *Appeal* in which he pointed out the wretchedness of the Negro because of slavery, ignorance, false religion and the colonization plan. He stirred up the whole country by calling on the slaves to take up arms and destroy those who held them in bondage.

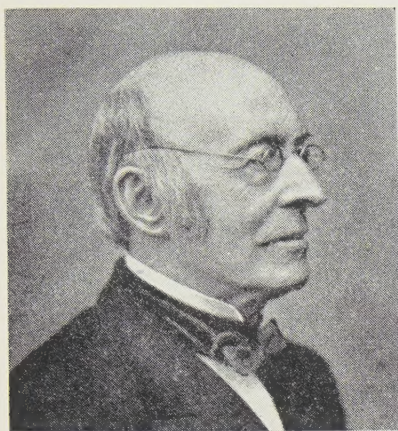
Among the ministers noted in Connecticut was J. W. C. Pennington. He was born a slave in Maryland, probably in 1809. He became a blacksmith by trade. He escaped to Pennsylvania in 1830 and moved later to New York. There he applied himself to study and in five years he could teach a school at New Town, Long Island. He then went to New Haven to study theology. There at the end of three years of study he mastered Latin, Greek and German. He returned to New Town to preach, but he was soon called to the Talcott Street Church at Hartford, where he taught and preached for eight years.

Pennington easily attracted attention as a leader. He joined the reformers of that day, and they highly honored him. In 1843 Connecticut sent him as its delegate to the World's Anti-Slavery Convention in London. He was also a delegate of the American Peace Society of the same city. He made three trips to Europe and spoke before august assemblies in London, Paris and Brussels which he moved to applause. The University of Heidelberg was so favorably impressed with him that it conferred upon him the degree of Doctor of Divinity. Returning to his post at Hartford, he was further honored in being chosen twice as the president of the Hartford Association of Congregational Ministers when he was the only Negro member of the organization. From Hartford he was called to New York City in 1847 to succeed Theo-

dore S. Wright at the Shiloh Presbyterian Church. Pennington went later to Jamaica, where he died in 1871.

Another New England minister of distinction was Amos Gerry Beman. He was born without much opportunity in Colchester, Connecticut. There he was first taught the fundamentals by a colored woman, Huldah Morgan. Beman endeavored to continue his education at Middletown, but the students of Wesleyan frightened Negro students from that area. Charles Bennett Ray was driven from Wesleyan, and Beman could not remain there in safety even to study privately under L. P. Dole, a white student, who had volunteered to help the oppressed Negro youth. At the end of six months of the effort Beman went to Hartford and taught a short time himself. He continued his education later, however, at Oneida Institute, directed by Beriah Green. On leaving this institution Beman entered the ministry. His first important charge was the Temple Street Church in New Haven, where he went in 1839 and was installed as pastor in 1841. The African Methodists, especially the Zionites, were struggling also to establish themselves in New Haven, and their minister, William H. Bishop, had the support of Hannah Gray, an enterprising woman who assisted church workers, colonizationists and abolitionists. Beman was of a different sect, but through many trials and tribulations he led the people of this faith and gave a good account of his stewardship at this post and wherever he served.

Beman was more than a preacher, however. Like his father, Jehiel Beman, the son was easily drawn into anti-slavery circles with which he fearlessly cooperated. He was a figure also in the national conventions of the Negro leaders who assembled thus in some northern city every year to take counsel as to what should be done for the advancement of their people. With some cooperation Beman made two efforts at editing *Zion's Watchman* in 1842 and *The Fountain* in 1848. Under the leadership of Beman the



WM. LLOYD GARRISON

Negroes of Connecticut showed the same spirit of resisting oppression as their brethren manifested elsewhere. They fought slavery and endeavored to remove such disabilities of the free Negroes as segregation, disfranchisement and denial of opportunity to labor. Beman's work suffered somewhat, however, near to the end of his career in New Haven when race prejudice mounted high because in his second marriage he chose a white companion. Beman contrived to find other fields of endeavor, and he labored faithfully among the freedmen after the Civil War until his death in 1874.

The antislavery struggle in which Beman was drawn, however, produced other leaders whose careers reflect creditably upon their race in New England. First among these should be noted Charles Lenox Remond, a native of Salem, Massachusetts. There he developed as a well educated free man with the unusual ability of an orator and a debater of the antislavery issue. He lectured in antislavery circles in this country and abroad and left a lasting impression. Prior to the rise of Frederick Douglass he was doubtless the most outstanding Negro antislavery leader.

In the antislavery circle developed also William C. Nell of Boston. He was not an eloquent man but had a fair education which served him well in keeping abreast with the antislavery movement. His special service was that of a sort of recording secretary at antislavery

meetings. He kept a record also of significant achievements of the Negro race. The facts as to the Negro's participation in the War of Independence he recorded in the form of a book known as *Colored Patriots of the American Revolution* which appeared in 1855. This is still considered a valuable book.

As a result of the work of friends and Negroes themselves, some of the group attained professional status with equipment measuring up to the standard of modern times. Macon B. Allen studied law privately in Boston, and in 1845 was admitted to practice there. He was the first Negro thus to be recognized in the United States. Robert Morris was helped by Ellis Gray Loring of Boston to be admitted to practice at the age of 21 on motion of Charles Sum-



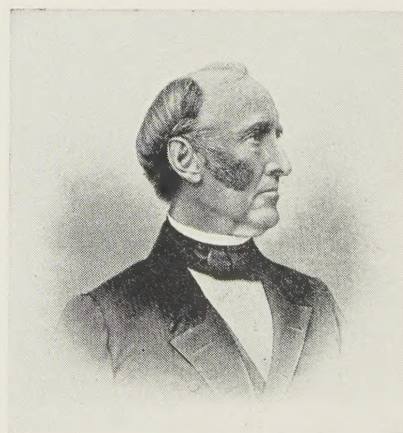
EDMONIA LEWIS

ner. Morris was an interesting speaker and earned an honorable living at his profession while fighting slavery.

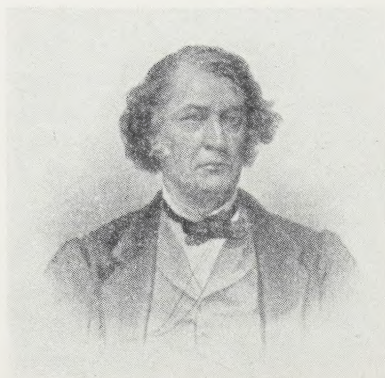
John S. Rock, born in Salem, New Jersey, in 1825, came to Boston for further development. He had taught school in New Jersey from 1840 to 1848; but, becoming interested in medicine, he tried to secure admission to the College of Medicine in Philadelphia, where he was refused. He did learn dentistry and later attended the American Medical College, where finally realized his dream of becoming a physician. In 1853 he went to Boston to practice both dentistry and medicine, but on account of his failure in health in these profes-

sions he had to abandon this work and entered upon the study of law. He was recognized as an attorney in Massachusetts in 1861 when he was appointed by the Governor's Council of the State as Justice of the Peace for the City of Boston and Suffolk County.

More distinguished than John S. Rock was George L. Ruffin. He was born on December 16, 1834, in Richmond, Virginia. He attended the public schools of Boston and showed great aptitude in his studies. While working as a barber he applied himself to his books. As a self-supporting citizen he entered upon the study of law. Later he entered the Harvard University Law School, where he was given advanced standing and was graduated with a degree of Bachelor of Laws in the class of 1869. In his profession he attracted the attention not only of his own people but of the thinking members of the white race. Because of the high type of manhood he represented and his standing in his profession, he was elected to the National Legislature in 1869 and was re-elected in 1870. He was chosen as a delegate to the National Convention in New Orleans in 1872 and there delivered an eloquent address on Charles Sumner. He was elected also as a member of the Governor's Council in 1875 and re-elected in 1876. In 1871 he supported General Butler for the Governor of Massachusetts, and that incumbent when inaugurated in 1883 appointed Ruffin as Judge of the



WENDELL PHILLIPS



CHARLES SUMNER

District Court at Charlestown. The judge passed away November 19, 1886.

Into Boston also came Edmonia Lewis to study sculpture. Aided by the abolitionists, she mastered the art and left eloquent evidence in her *Hagar* in her despair and in busts of John Brown and Robert Gould Shaw. She went later to Italy for further development and recognition.

The Civil War had then come and gone. These had been days of stirring events in New England, especially in Boston. The friends of freedom like William Lloyd Garrison, Wendell Phillips and Theodore Parker had dared to defy even the laws of the United States in aiding the fugitive slave to reach free soil. Charles Lenox Remond, the forceful debater, was in their ranks; and Frederick Douglass, who had been self-educated after fleeing from the eastern shore of Maryland, was dealing death blows to slavery from his home at New Bedford, Massachusetts. William and Ellen Craft found friends in Boston when escaping from Macon, Georgia, to England. Shadrach, whom the officers tried to take back to bondage, was rescued by two hundred Negroes led by Lewis Hayden, Francis Bigelow, and J. F. Smith. The same crowd tried unsuccessfully to deliver the fugitive Thomas Sims, and later Anthony Burns, although the rescuers had the assistance of Thomas Wentworth Higginson, assisted by the ever dauntless Lewis Hayden. Burns, however, was

freed by purchase by that brave soul, Leonard Grimes, who had already served a term in the penitentiary for assisting a slave in his escape from bondage.

These same people were ready to fight when the Civil War came. Governor John A. Andrew was among the first to send troops to defend the Union. Negroes volunteered to form the Massachusetts Fifty-fourth and Fifty-fifth Regiments. Be it said to the credit of these men that when they were offered less compensation than what was given other soldiers the Negroes of these two regiments refused all pay until they were given the equal of what the others received. Well might Thomas Wentworth Higginson and Robert Gould Shaw offer their services as commanders of these regiments. The Fifty-fourth made a gallant effort against tremendous odds at Fort Wagner, where on July 18, 1863, the intrepid Colonel Shaw and many of his men were lost; but Sergeant Carney showed the invincible spirit when on reaching the base hospital with limping leg he still held high the banner of the Regiment and waving it said, "Boys the old flag never touched the ground." Massachusetts has honored these heroes with a most

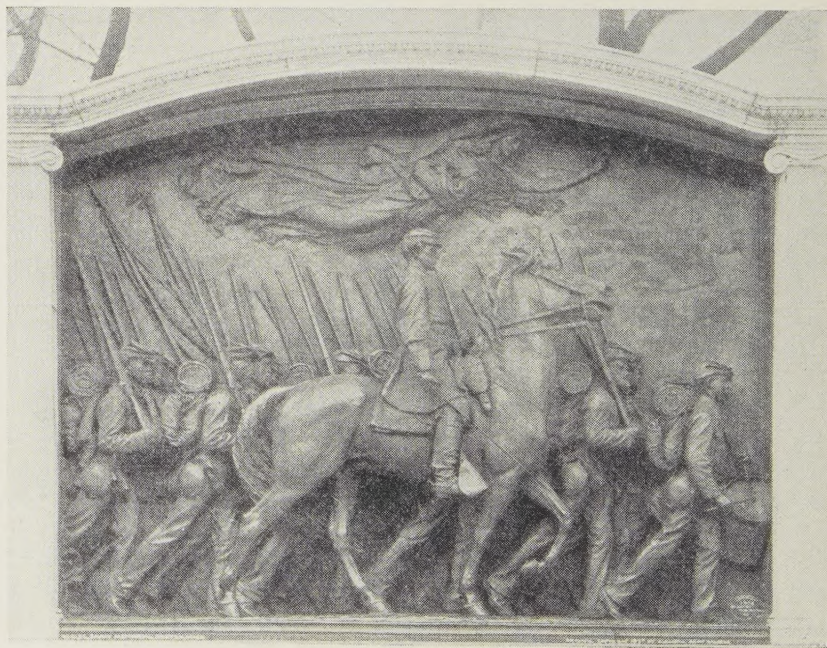
imposing monument on the Boston Commons. The house in which Carney lived in New Bedford is preserved as a shrine.

ENDEAVORS AFTER THE CIVIL WAR

With the passing of slavery some Negroes found fine opportunities. Joseph Lee came by way of Philadelphia to the Boston area and succeeded as a caterer and innkeeper at Wellesley, Auburndale and Squantum. J. H. Lewis built up a tailoring business in Boston, and so did U. S. Ridley in restricting his trade to the upper class. Another Negro invented the machine by which the Page and Shaw candy became nationally known.

A new element of Negroes came to New England—ambitious men and women who came North to be educated and to avail themselves of whatever opportunities that section would afford freedmen. Some remained and others returned to serve their people in the South. Among the first to have the opportunity to study in New England was Richard Theodore Greener, a native of Philadelphia, the first Negro graduate of Harvard College. He was honored there as class orator in 1870. Greener later

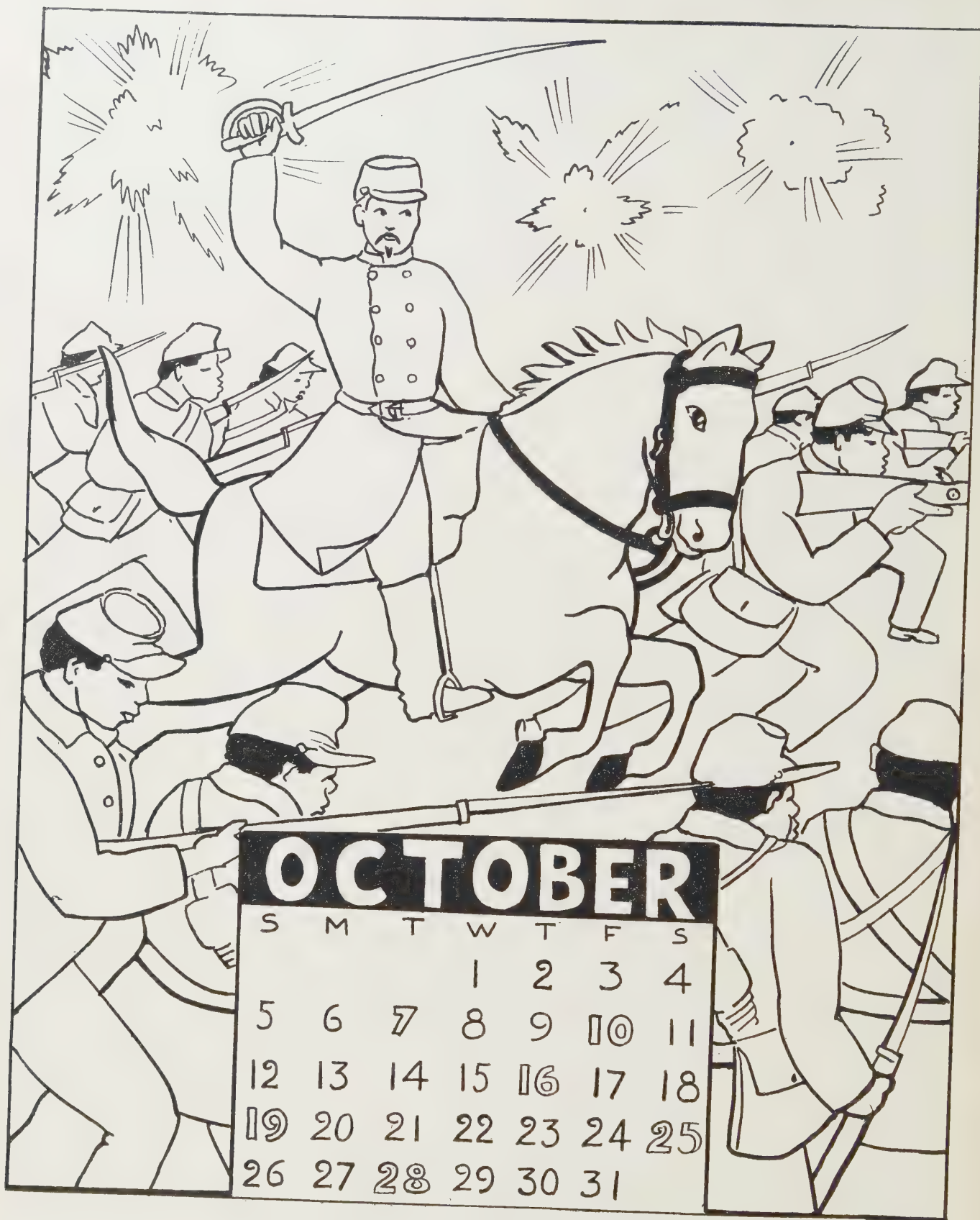
(Continued on page 22)



ROBERT GOULD SHAW MONUMENT



CRISPUS ATTUCKS MONUMENT



OCTOBER CALENDAR TO COLOR
 (COLONEL ROBERT GOULD SHAW AND THE 54TH REGIMENT)
 — LOIS M. JONES —

CHILDREN'S PAGE

October Calendar to Color

The calendar depicts Colonel Robert Gould Shaw and the Fifty-Fourth Regiment in action.

The page may be hectographed and copies given to each child to color. The following color scheme is suggested: Color the horse brown. The Colonel's uniform and cap are dark blue with gold or yellow buttons; his boots are brown. Color the other soldiers' uniforms blue and the strappings brown. The sky is grey-blue with red and yellow bombs bursting in the air. The Colonel's complexion is pink and the soldiers' brown.

The lettering "OCTOBER" is white against a red background. The letters and numerals may be done in blue. It will be well to do the following birthday dates in red:

OCTOBER 7: WILLIAM STILL, Negro abolitionist and Agent of the Underground Railroad, born, 1821.

JUAN LATINO, Spanish Negro poet, wrote Latin poem in celebration of the Battle of Lepanto, 1571.

OCTOBER 10: ROBERT GOULD SHAW, Colonel of the Fifty-Fourth Massachusetts Regiment, born 1837.

OCTOBER 16: JOHN BROWN'S attack on Harper's Ferry, 1859.

OCTOBER 19: CASSIUS MARCELLUS CLAY, Kentucky emancipationist, born, 1810.

OCTOBER 19: JOHN WOOLMAN, anti-slavery worker, born, 1720.

OCTOBER 25: WILLIAM GOOD-ELL, abolitionist and author of the *American Slave Code*, born, 1792.

OCTOBER 28: LEVI COFFIN, founder of the "Underground Railroad," born, 1798.

Crayon or watercolor may be used for the coloring.

It will also be interesting to render the calendar on a sheet of pink or light blue construction paper.

In case the pink paper is used let it remain for the sky. Tempera colors may be used.

LOIS M. JONES

1858 California St., N. W.,
Washington, D. C.

What Is My Name?

CLUE I—

Some years ago, after the bombardment of Fort Sumter, I, the youngest of five children, saw the dawn of day in Charleston, S. C., December 22, 1871. My mother was a Negro and my father a Hebrew. My little mother, with her brood of five, left for the then known "Mecca of the Negro Race," Boston. Her mind was set on this one thought, that of having her children educated.

What's my name?

CLUE II—

In rapid succession, I passed into the primary, grammar and high school. This paved the way for my entering Boston University where I studied Law. I was graduated from this school in 1894. All through my college years, I planned to practice in the West. My thoughts did not bear fruition; and, therefore, after graduation, I remained in Boston, and with a loan was able to start out for myself.

What's my name?

CLUE III—

Although I was busy earning my daily bread, I never lost sight of the need for a home or shelter for the aged—only a dream to many like me. Yet in October, 1927, I saw the realization of that dream. A corporation was formed, and I deeded a charming old farmhouse and a large tract of land located near the top of Parker Hill for the purpose of providing a home or shelter for aged and other indigent people without regard to race or creed, or color as a "Haven of Rest."

What's my name?

Edgar P. Benjamin, Esquire, donor of Resthaven Home for Convalescents and Aged, 120 Fisher Avenue, Roxbury, Mass.

Books on the Negro in New England

Books giving biographical sketches of the Negro in New England are scarce. Before the Civil War the anti-slavery reformers wrote frequently about the Negroes who were unjustly held in bondage not only because all men are entitled to freedom but also because they had shown their capacity for service as citizens of a modern nation. However, only a few of such books like Gregoire's *Literature of Negroes*, Ebenezer Baldwin's *Observations*, and Lydia Maria Child's *Appeal*, contained fairly satisfactory sketches of the outstanding Negroes of that time. Some of those mentioned lived in New England. More satisfactory accounts are found in books written by Negroes themselves—M. R. Delany's *The Condition of the Colored People in the United States*, and books by W. W. Brown.

TEST

Arrange these statements in the order in which they happened in the story by numbering the sentences 1, 2 and 3 accordingly. The first one has been done for you.

1. Lemuel Haynes was born in Connecticut in 1753.

He distinguished himself as both patriot and theologian. Lemuel enjoyed his instruction in religious precepts.

White people of New England considered him a magnetic preacher.

Lemuel Haynes' motto was "Saved to Serve."

Lemuel Haynes was born in Connecticut in 1753.

Lemuel Haynes lived for thirty years in West Rutland, Vermont.

He was fortunate to be apprenticed to the family of David Rose of Granville, Massachusetts.

In 1776, he volunteered in the expedition to Ticonderoga.

DISTINGUISHED NEGROES IN NEW ENGLAND

Little Brown Babe

Somewhere in the wilds of Africa, a lovely little brown-skinned babe was born to brown-hued parents. Little did she guess that her stay in the land of her birth would be so brief that she would forget even her mother's face.

The little brown girl played about in the sun and grew amazingly well. One day, when she wandered too far from the hut that sheltered her, she was cruelly taken from the home she loved and brought to a foreign shore, a frightened, lonely, modest little thing.

No doubt you have heard of the trials of those poor slaves as they crossed the wide Atlantic Ocean, leaving their homes behind them. Often every bit of space on the boat was filled with those unfortunate Africans. As a matter of fact, they were sometimes compelled to spend the entire time travelling standing up, while chained to the floor, or to a post in the wall.

Imagine, then, this little brown babe, for she was not much more than a little baby, crossing in such misery. Let us hope that her captors were at least a little considerate of her. Years after the same African slave received all the service and attention granted to any member of the Caucasian race as she crossed to European shores.

It was the year 1761. Mr. John Wheatley, a slave-owner, went to the market-place to buy a slave who might help his wife in the house. Mrs. Wheatley wanted a young girl to learn to take care of her home because her domestics were growing old. While he was looking for a suitable slave, Mr. Wheatley noticed a modest little girl carefully clutching her make-shift garment about her. It was the little African child. She could not have been older than seven, yet already one could tell that the change of climate had injured her health, for she was very thin.

Mr. Wheatley was so impressed with the little girl's modesty that he bought her at once. He took the child home to Mrs. Wheatley, and before long they discovered that the little brown-skinned girl was unusually intelligent. She was also an affectionate child, gentle and tender. The middle-aged couple became so fond of her that the little brown babe was taken into the Wheatley family and named Phillis.

Mrs. Wheatley's own daughter, who was later known as Mrs. Lothrop, taught Phillis to read and write. Little Phillis made rapid progress, for she was very bright.

Although Phillis was amiable and willing, she was entirely unsuited to the tasks of housekeeping. Therefore, she was not expected to do any more than a young lady living in those days. Sometimes she would dust her room or do some other little chore. Mrs. Wheatley was so determined that Phillis be considered a member of the family that the little brown girl was kept away from the other domestics.

When Phillis was asked about her home in Africa, she could remember very little. She said that she could recall an image of her mother waking early to worship the rising sun, and in the evening turning toward the setting sun as it slipped from sight in the heavens.

As Phillis grew older, she attracted much attention because of her great ability. Friends loaned her books to read. She even mastered Latin, the language that causes so much trouble to high school students today.

Phillis was an apt pupil. Soon clergymen and others of high social standing were calling on her that they might enjoy her enlightening conversation. At all times, however, she remained modest and unassuming.

Frequently, when she was invited to the homes of wealthy friends, Phillis refused to sit at the table

with these dear people. Usually she would ask for another seat at a small table where she would eat alone, while talking with her friends at the big dining table. It is said that once, upon the occasion of one of these visits, the weather changed during Phillis' absence. Mrs. Wheatley, worried because the cold and dampness might have a bad effect on Phillis' already delicate health, ordered Prince, a slave, to take the carriage, and call for her precious girl.

When the carriage returned, Mrs. Wheatley was standing near the window, and exclaimed, "Do look at that saucy servant—if he hasn't the impudence to sit on the same seat with my Phillis!" Of course, Prince was scolded soundly.

In 1770, when she was sixteen, our little Phillis became a member of the Old South Meeting House, under the Reverend Dr. Sewall.

Phillis could write well on any subject that was given to her. She was so versatile that her poetry ranged from lofty heights to poems of sympathy to bereaved friends. She described the beauty in art and nature. She addressed numerous poems to people of prominence. We recall the closing lines of her ode to General George Washington:

"A crown, a mansion, and a throne
that shine
With gold unfading, Washington!
be thine."

When Phillis was but fourteen years old, her work was already being noticed. At that time, she wrote a poem to celebrate a political occasion, and she was highly praised for its extraordinary originality.

Mr. and Mrs. Wheatley keenly appreciated the talent they fostered. If Phillis awoke at night with the desire to write, she could always find a pen and some paper on the table, a light nearby, and a fire if it were cold.

The little brown babe became a poet as soon as she could write

legibly. How fortunate that her abilities were given full play! Let us think for a moment. If there was one Phillis who was allowed to grow, how many others must there have been whose talent remained latent, refused a chance to blossom, for a slave must always keep his place.

Here was a girl who had little, if any, instruction in grammar, yet, because of her association with people who spoke well, and because she read only the best authors, Phillis wrote beautiful English. She was familiar with astronomy, ancient and modern geography, ancient history, Scriptures, and mythology.

Hers was an innocent, contented life spent at home with her books, her pen and paper. Surely she had a happy life at first.

In 1773, when she was only nineteen years old, Phillis sailed to England with Mrs. Wheatley's son because the doctor had advised a sea voyage for the delicate young lady.

It is hardly necessary to say that she was well received in London, for there Phillis met Lady Huntingdon, Lord Dartmouth (for whom Dartmouth College was named), and others of the nobility.

While Phillis was still in England, she sent Mrs. Wheatley a picture which that lady hung over the fire-place in the living-room. She was often heard to say admiringly, "Just look at my dear Phillis!"

Her new friends wanted to present Phillis at the Court of St. James, but she had to cut short her visit because of the illness of Mrs. Wheatley.

One year later, her great benefactress died, leaving an empty spot in the warm heart of the brown-skinned maiden. Mr. Wheatley soon followed, and later his daughter, Mrs. Lothrop, died. Now there was only the son of the Wheatleys left to care for Phillis, but he had married and settled in England.

For a time Phillis lived with a friend of Mrs. Wheatley. Then she rented a small apartment and lived alone.

We have noted at length the life

story of Phillis Wheatley, the poetess; let us pass lightly by the sad story of Phillis Wheatley, the wife of Mr. Peters, an unsuccessful business man of Boston; let us pass quickly over the sad story of her three little children, who died so early in life; let us rather remember Phillis Wheatley, one of the very few women of her day to have such liberal education; let us remember the brilliant girl who penned the beautiful lines called "Imagination":

"Imagination! who can sing thy force?

Or who describe the swiftness of thy course?

Soaring through air to find the bright abode,

The empyreal palace of the thundering God,

We on thy pinions can surpass the wind,

And leave the rolling universe behind,

From star to star the mental optics rove,

Measure the skies, and range the realms above,

There in one view we grasp the mighty whole,

Or with new worlds amaze the unbounded soul."

And so we must leave the little brown babe who was born so far away from America, who lived at first so happily, and died so sadly, who left to the world just a little bit of the glory that is Brown America.

HELEN E. DANC

Lemuel Haynes

The religious experience which the slaves underwent was in spirit and in kind like that undergone centuries ago by early Roman Christians. There is no phase of the history of the Negro's progress more striking and remarkable than that of his religious development. Just as the church offers today the highest inducements to a life of usefulness and honor guided by men of ability and understanding, so there were men in colonial days—black men—who although fighting against all kinds of prejudices and humiliations, made foot prints on the sands of yesterday. Many

of these were pioneer church leaders—Negroes who struggled upward, carrying with them others of their race. No doubt, the questions presented them, the religious problems which they had to solve were many and varied. Yet, the torch of knowledge which they had to guide them through this labyrinth was somewhat dim. As their knowledge increased, the light grew stronger and as they advanced a greater light gave them wisdom to carry on their spiritual tasks.

Just such a being was Lemuel Haynes, ambitious Christian leader. Lemuel Haynes was born in Hartford, Connecticut, July 18, 1753. His father was an African, and his mother was white. His mother had not the courage to raise her son because of the stigma attached to him. He was bound out to a white man named Haynes. However, young Lemuel fell into kind hands and he enjoyed excellent advantages in education both before and after the Revolutionary War.

When a young boy, he was transferred to David Rose (white) of Granville, Massachusetts. Rose sent Lemuel to school. In early colonial days, religious instruction was a required part of every boy's education, and Lemuel being an apt scholar, enjoyed this instruction most of all. However, before his education was complete, he had to answer the call to arms. In 1774, he enlisted as a "Minute Man" in the war for our independence. After the Battle of Lexington, he joined the army at Roxbury. We find him two years later serving as a volunteer in the expedition to Ticonderoga to stop the inroads of Burgoyne's Northern Army. Often in later years, he would relate to his neighbors and friends his sufferings while engaged in that campaign.

Although he distinguished himself by his patriotism, it was his theological attainments which brought him fame. Upon returning to his home he was often asked to read from collections of sermons to prepare the minds of the people of the family for the solemn Sabbath Day worship. Because he had the vision and natural ability to master

religious precepts, this was a stimulus for him to grow in knowledge. At one of these Saturday evening readings, Lemuel Haynes was asked to read a sermon from one of the eminent divines, and he read one of his own. David Rose discerned that the sermon had a new note—thoughts he had never heard before—and he asked the name of the author. Lemuel had to confess that it was his sermon. The community realized that Lemuel Haynes had shown his capacity for mental culture and professional eminence. He was urged to take a course in Theology. After completing the course, he preached in various places in Connecticut until the year 1788. He gave his services as a missionary to the down-trodden sections of New England.

Once a white man came to hear him preach out of curiosity and sat with his hat on to show his disrespect for a Negro preacher. However, before he had been in the church five minutes, the spiritual rays of Lemuel Haynes magnetized him and he removed his hat. He said that Lemuel Haynes was the greatest man he had ever heard preach. And thus, he was finally received throughout New England, though there were those who were inclined to ignore him as a preacher.

He took up permanent residence in West Rutland, Vermont, and resided there for thirty years. He was a kind neighbor and a warm friend. In 1804, he received the honorary degree of A.M. from Middlebury College in Vermont. In 1805, Haynes preached his noted sermon from Genesis 3:4, "And the serpent said unto the woman, Ye shall not surely die." His fame from this discourse and his debate with Hosea Ballou was nationwide. He was a great believer in the Stoddardian principle of "admitting moral persons with credible evidence of grace to the Lord's Supper." Haynes preached to white congregations at Torrington, West Rutland and Manchester and later at Granville in New York. Recently the people of his community in Vermont honored him by erect-

ing in their church a monument commemorating his great service to that congregation.

Haynes proved that the colored man, born on the soil, cannot be an alien. Through his sagacity and devotion to religious ideals, he lifted the race upon the wings of freedom to higher levels. There was rich soil to till, and many disciples and apostles of the past prepared as did John the Baptist of old the way for the present glorious work of the Negro Church.

Lemuel Haynes, as a revolutionary soldier, unsheathed the sword for his country and did not lay it down until the enemy had been routed from his land. Then as he returned it to its sheath, he drew another sabre, the sword of the spirit, and fought the foes of truth with zeal and might. Thus he earned his place not only in the life and work of this world but in the Kingdom of God, for he took as his watchword "Saved to serve."

Thomas Paul

It is strange how sometimes thought waves are transmitted from one place to another. However, when the African Baptist Church of Philadelphia was being organized, the same movement was being carried forth in Boston. Before 1809, the colored Baptists worshipped along with their white brothers, but for several reasons there was a desire for independent action. A man for this purpose was in the offing. This was Thomas Paul.

He was born in Exeter, New Hampshire, of respectable parents on the third of September, 1733. At an early age, he professed his faith in Christ and was baptized in 1789 by the Rev. Mr. Locke. Paul acquired a fair education. He expressed to his comrades that the ministry was his calling, but he was not ordained until 1804. As soon as he was taken into the fellowship of the Baptist Church, he went to Boston, where he organized the African Baptist Church on Joy Street. He served this congregation for about twenty-five years. His min-

istry was not restricted to that city, however, for he frequently journeyed into different parts of the country to preach. His color excited much curiosity; and, being a person of very pleasing and dynamic discourse, he attracted large gatherings to his meetings. It was at revival meetings that his labors were greatly blessed by numerous conversions and repentance of sin.

While pastoring the church in Boston, he organized in New York City in 1808 the congregation now known as the "Abyssinian Baptist Church and served as its pastor from June to September of that year, after which Josiah Bishop and others had charge of this very promising church."

The Rev. Mr. Paul's interest in the Negro was not confined to this country. In 1823 he presented to the Baptist Missionary Society of Massachusetts a plan for "improving the moral and religious condition of the Haitians." He asked that he be given a special dispensation and sent to minister to these people. His plan was received with great acclaim, and he was sent to Haiti for six months. His genial mien and pleasing personality won the admiration of President Boyer of the Republic of Haiti. He met with some success, converting a few persons to the cause of Christianity. Writing home, he often mentioned the soul-stirring revival seasons which he and the little flock enjoyed. He was greatly handicapped because he could not speak the French language and because of this lack, he was unable to reach a larger number of the island's population. Thus, he was compelled to leave Haiti downcast because he could not do more for the general welfare and especially the deplorable moral condition of the inhabitants.

Possessed of fine talents, enriched by active participation with and the friendship of people of note in civil and literary relations at home and in England, he was ever active in the great movements of his day. He was noted for the efforts which he originated and advanced for the education and wel-

fare of those with whom his fortunes were allied. His imagination was vivid, his understanding vigorous, his personality radiant, and his elocution dynamic. He preached to thousands and was able to hold their attention for hours because of his power of appeal.

WILMELMINA M. CROSSON

195 W. Springfield Street,
Boston, Mass.

Charles Lenox Remond

Charles Lenox Remond was one of New England's most colorful personalities. His home was in Salem, Massachusetts, where his father, a West Indian Negro, worked as a barber. "Remond was small of stature, of spare build, neat and genteel in appearance." There is little or nothing recorded of his early and later life, but we know much about those years during which he became famous as an anti-slavery lecturer. Remond was the first Negro to be called to the service of pleading the cause that would wield effective blows against slavery in this country. He was, until the rise of Frederick Douglass, the ablest representative of his race.

A free-born Negro himself, Remond felt the prejudice against his class even more keenly than he did the persecution of slaves. He, therefore, confined his speeches mainly to the effort to change the attitude of the whites toward free Negroes. He was so proud of having been born a free man of color that he boasted of not having a single drop of slave blood in his veins.

Remond contributed articles of value to newspapers and magazines, and in them he exhibited clearness, force and depth on the subject of prejudice and discrimination. "It was said that no other man could put more real meaning in fewer words." He was well fortified and equipped for his position as lecturer while he was employed by the American Antislavery Society. In 1840 he attended the Convention of the World Antislavery So-

ciety in England. He remained abroad two years to lecture in Great Britain and Ireland, where he made a very favorable impression.

Following Remond's career as an abolitionist, came Frederick Douglass with his originality and unadorned eloquence rather than the fine flow of language practiced by Remond. Thus, Remond became a "second rate man." His was a short-lived existence as an abolitionist as he paled into insignificance as the people more and more preferred to hear Douglass.

Lewis Hayden

Breaking away from slavery, the greatest handicap to man, came Lewis Hayden slipping from state to state on his way from Kentucky in 1844, until he reached Boston. He had been conducted to free soil by Calvin Fairbank and Delia Webster, who were sent to the Kentucky penitentiary for thus aiding a slave. Hayden joined with the forces fighting this great evil. His home was used as a haven for runaway slaves.

He became by sheer character, force, sagacity and self-education a potent factor in the Negro colony of Boston. He lived in the West End on Phillips Street. Dwelling on a hill might have given him inspiration to strive high.

Fighting was his watchword, and he was indicted with Robert Morris and other Negroes, together with Charles Sumner, Theodore Parker and Richard H. Dana, Jr., for their part in the rescue of Shadrach, a runaway slave, but was acquitted for insufficient evidence. He took a part also in the effort to deliver Thomas Sims and Anthony Burns.

Hayden won for himself an enviable position among both the Negroes and whites. He was considered as the leader of his group in Boston, and the whites consulted him about problems and policies. His decisions were generally accepted. In 1859, he was selected as messenger to Massachusetts Secretary of State.

Lewis Hayden proved himself to be a contact person for this country that had tried to keep him in servitude. He served as an agent in recruiting Negroes for the 55th Regiment. At that time a new order had come. A stirring meeting for this purpose was held in the old Joy Street Church. His efforts were directed to the betterment of his Government and his people.

By fighting his way through trials met by most Negroes he accomplished something which no other Negro had been able to achieve before the Civil War. From his humble position, he was elected to the Legislature in 1873, a feat which seems to be an impossibility in our day.

He soon saw the good that could come out of organization and became instrumental in instructing his people in Masonry. He was noted for his writings on this subject. Forever trying to help his people to rise to the level of others, he became a signer of a petition to the Massachusetts Legislature to erect a monument in memory of Crispus Attucks. He was not at first successful but he would not let the plan die. This request was not granted until thirty-seven years later.

Lewis Hayden, friend of the fugitive, leader of the Negro, respected by his white contemporaries, came from the lowest place in a civilization to rank high in the Commonwealth of Massachusetts. Since his house is still standing on Phillips Street, the writer went there to see if he could get the inspiration which such a place should give. The writer stood aghast because the house was empty and boarded up. When we think of the way the Society for the Preservation of New England Historical Homes has preserved those of Adams, Otis and Paul Revere, we must hang our heads in shame. We, as a race, can in some way preserve this shrine where many of the weighty problems concerning the fugitive slave were discussed and solutions were found. Oh, for the home of Lewis Hayden where measures may be taken to help the

youth of our day out of their present dilemma!

HYLAN V. DAVIS

348 Concord Ave.,
Cambridge, Mass.

Edwin M. Bannister

A talent for any art is rare, but it is given to nearly every one to cultivate a taste for art, only it must be cultivated with earnestness. The more things thou learnst to know and enjoy, the more complete and full will be for thee the joy of living.—PLATO.

WHY do so many people say, "I don't like art"? Because as children they were not taught to understand and appreciate the masterpieces of talented and well known artists. To those who have a natural love for art or are willing to emerge from their cocoon of misunderstanding we present a short review of the life and work of Edwin M. Bannister. He was a Negro artist-photographer, who re-created natural beauty with a paint brush as a result of his innate love for art.

It is most unfortunate that Bannister can not personally stand before us and cast over this great throng of history students and admirers of art his eye of great determination and grit. However, let us pretend that we are browsing through some of his personal memoranda left among his belongings just for us.

In the drawer of his desk we find his portrait which was seemingly taken in his later years. The very build of his physique and the light radiating from his face tell us that at some time he was close to the hills of Old New England. By looking back into the register of the old family Bible, we find that Bannister was born in the town of Saint Andrews, New Brunswick. His old scrap-books and albums give a pretty good idea of his early childhood in this town. As we turn the pages in the album, the scenes of the snapshots change. They are no longer childhood reviews of Saint Andrews, but beautiful shots of New England's trees, hills and rivers. Bannister looks to be about eighteen years of age. Brief captions under the pictures tell us

that he is in Boston, Massachusetts, where he learned to work in the photography business.

From his notes we learn that he studied art at the drawing school of Lowell Institute of Boston. This undertaking was long and tedious as his photography business forced him to take drawing lessons at night. This study, however, was only elementary.

On the varied pages of his scrap book are proudly posted a series of newspaper notices from the very best sources of the United States, such as the *New York Herald*, the *Tribune*, the *Boston Globe*, the *Traveler*, and the *Transcript*. We also find that he was highly honored for his sketches that appeared in the *American Artists*, published by the Appletons of New York, and in the *Artist of the Nineteenth Century*.

In a small box was found a number of medals and diplomas, which had been presented to him at various exhibitions. From the utter care that the first award medal from the Centennial Exhibition of 1876 was wrapped, it is imagined that it was of great importance and meant much to him. A newspaper clipping in the box said that at that exhibition his picture was given a place of honor on the walls by a jury of European artists. There was also a note referring to his

painting known as "A New England Pasture," valued at one thousand five hundred dollars.

The great secret of Bannister's endeavor and success was found in his old diary. Each day's memorandum showed that he was most ambitious to utilize his talents in such a way that he might be a credit to his race. Although the record of some days revealed hardships and needless discrimination; the culmination of the completed diary proved his great accomplishments as a result of his untiring effort to demonstrate the possibilities and high quality of Negro talent.

We sincerely hope that those of you who had a natural love for art have been inspired, and that you others have so appreciated the accomplishments of this great man that in the future you will patronize such men as Bannister with utmost pride and joyous understanding.

MURIEL B. WELLINGTON

203 Camden St.,
Boston, Mass.

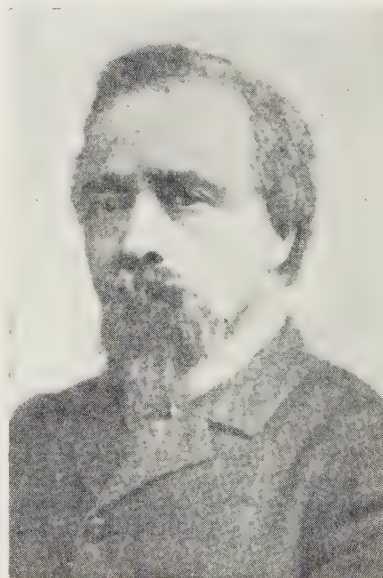
George Lewis Ruffin

So much of the progress of the Negro began after the Civil War we are apt to forget the progress of those who, through their own efforts or their masters', had gained freedom before the War.

Among the many men of color who grasped every opportunity for learning prior to the Civil War was George Lewis Ruffin. Twenty-seven years before the break of the war the child was born to George W. and Nancy Lewis Ruffin, free Negroes of Richmond, Virginia. Eighteen years following the war that child had attained the position of Judge in Massachusetts.

It is enlightening, interesting and inspiring to touch even lightly upon the character of one who ascended such a long and difficult ladder. Surely he who climbed was endowed with great ability. Let us review some turning points in his life.

There was that indelibly stamped day in 1853 when George, at the age of nineteen, moved with his family to Boston, Massachu-



E. M. BANNISTER

setts. This was the result of serious thought on the part of Nancy Ruffin, for she was anxious for her children to have full moral and intellectual development, and Virginia had passed laws forbidding the teaching of reading or writing to Negroes.

His attendance at the Public Schools of Boston was a novelty, yet the culmination of a great desire. This was the opportunity for serious and diligent study of all subjects. He had the satisfaction of maintaining excellent scholarship and the recognition of his fellow students.

After the public school courses it was imperative that George find some way to earn a living and, if possible, for the furtherance of his education. He found employment in a barber shop and, strangely enough, this work helped him to reach his goal, for it gave him the opportunity of coming into contact with the business men of the city who frequented the shop and learned his worth.

Then came opportunity to study law with Messrs. Jewal & Gaston a few years later, and there George Ruffin applied himself assiduously. After his apprenticeship period Ruffin entered the Harvard Law

School. He was so well grounded in the fundamentals of law that he distinguished himself by completing the three-year course in one year. An outstanding date in his mind was 1869, for it was in that year that he received the degree of Bachelor of Laws from the Harvard Law School—the second degree ever conferred by Harvard on a Negro. In that same year he was elected to the Massachusetts State Legislature, and was reelected the following year. He had become a splendid orator and impressed his audiences, both white and colored, with his sincerity.

In 1875 George Ruffin was elected a member of the Common Council of the city of Boston and was reelected in 1876.

At the age of forty-nine Lawyer Ruffin became Judge of the District Court of Charlestown, Massachusetts. He was nominated by Governor Butler, and the nomination was unanimously confirmed by the Republican Executive Council.

Judge Ruffin lived but fifty-two years, but he filled those years with worth-while living. His family life and spiritual life as well as his civic life were wholesome and true. His position brought him among those in high authority, yet he found time and energy to fill many important offices in his church. To his wife and four children he left bright memories of domestic harmony. To the Negro Youth he left the shining pattern of intellectual vigor combined with noble living.

GLADYS J. GRAY

Worcester, Mass.

Eliza Ann Gardner

Eliza Ann Gardner was born into a thrifty, enterprising New York family in 1831. Fourteen years later Eliza's family moved to the West End of Boston. Here, her early schooling was acquired at the one and only colored school in Boston which still stands on Joy Street in the West End. Eliza Ann was gifted with a keen mind and a retentive memory. Because of her ability, she received several scholarships in the course of her education.

In those days, it was fashionable for Negro women to become modistes. Thus, Eliza learned the trade of dressmaking, and after her parents died she continued to ply the needle in the home which she inherited.

The Church and the Anti-Slavery cause held first place in her devotion. It must be remembered that 20 North Anderson Street was no ordinary home—it was a "Bethel" to those fugitive slaves who were fortunate enough to make their way by the Underground Railroad to a freedom they had never known.

Eliza Gardner devoted a great deal of her spare time obtaining employment for Negro girls in white business establishments. She was active in various temperance organizations and clubs, the greatest of these being the "Women's Era." Her influence was widely felt in all branches of the A. M. E. Zion Church. The Butler Club of the Columbus Avenue A. M. E. Zion Church, which still exists, was organized by her in 1909. She remained its president until her death in Boston, January 4, 1922, at the age of ninety. Her name is associated with many of the leading Bostonians who worked for the betterment of the race.

SARAH J. GIBSON

120 Fisher Ave.,
Roxbury, Mass.

Maria Louise Baldwin

Maria Louise Baldwin was one of America's outstanding women. In the city of Cambridge, Massachusetts, her name is mentioned with reverence.

She was born in Cambridge in 1856 and educated in its public schools. She was graduated from Cambridge Teachers' Training School in 1881. She taught one term in Maryland. The next year she began her memorable career of teaching in the Agassiz Grammar School. In 1907 Miss Baldwin was appointed principal, and when the school was enlarged in 1916 she was made master. She had the distinction of being the only woman to hold such a position in Cam-



GEORGE L. RUFFIN

bridge. She was the only colored master in New England.

The following is a statement by Miss Alice Longfellow, found in a letter written on the occasion of Miss Baldwin's death:

"When the principal was changed, the superintendent told me it was my duty to appoint a new one. (Miss Longfellow was a member of the school board.)

"'Why, Mr. Cogswell,' I said, 'You know as well as I do there is only one suitable person, Miss Baldwin.'

"'I think so, too,' he said, 'but I was not sure about the color.'

"'It is not a question of color,' I said, 'it is a question of the best.'

"So she took the place and for 40 years filled it with gentleness and capability and in all those years, with all the changes that came in city government, I am not aware that there was any dissatisfaction or any suggestion of change. With such a record it is most fitting to honor her memory and to hope that her memory may always remain to serve as an example to all future teachers in Cambridge."

Being a student and a person eager for self-improvement, she took courses at Harvard, Boston

University and other institutions of higher learning.

Her reputation as a teacher was enviable. Her kindness and patience with the children under her direction throughout her forty-one years of service at the Agassiz School brought her the high esteem of thousands in Cambridge. She was a close friend of members of the Agassiz family and also of many Harvard professors and Cambridge professional men whose children she taught.

Dr. Charles W. Elliott, president emeritus of Harvard, said of her:

"I have known many colored students at Harvard who have seemed to me to have been imbued with an almost apostolic spirit. But the life of Maria Baldwin was unique. I know of no other case where a woman from an obscure beginning rose to the head of the best grammar school in the city system, serving the children of all races. Her school was regarded by many of the leading white citizens whose children attended it as the best in the city. And she kept the respect of the school committee through all the years of her service. All that has been said of her poise and charm is true."

She gave herself not only to her teaching career but also to civic improvement. Most outstanding is her work in helping to organize the League of Women for Community Service, Inc., in 1918. She was its first president, serving from 1920 (at which time a charter of Incorporation was granted) until her death in 1922.

The Baldwin Memorial Library, dedicated in December of 1923 and located at 558 Massachusetts Avenue, Boston, the present headquarters of the League, is one of several tributes to her memory.

The library is a storehouse of Negro achievement in state and nation, in literature, music, art, the sciences and all walks of life. It was dedicated "for the collection and preservation of material relating to the history of the Negro and those who have stood for justice to the Negro."

She was also a member of the

Twentieth Century Club, at one time president of the Boston Ethical Society, and a member of the Council of the Robert Gould Shaw House Association.

The third great contribution this noted woman made was from the speaker's platform. She was one of the most prominent women lecturers in the country.

The following is an article from the Cambridge *Chronicle*, Saturday, March 6, 1897:

"Miss Maria L. Baldwin, principal of the Agassiz School of this city, delivered the Annual Washington's Birthday Memorial Address before the Brooklyn (N. Y.) Institute. This was the first time in the history of the Institute that this Annual Address was given by a woman. That it should be by a colored woman is all the more remarkable. Her subject was 'The Life and Service of the late Harriet Beecher Stowe.' In speaking of the lecturer the Brooklyn *Eagle* says:

"She is of the type quite as extraordinary in one way as Booker T. Washington is in another. Her English is pure and felicitous, her manner reposeful and her thoughts and sympathies strong and deep. In the author of 'Uncle Tom's Cabin' this woman orator of the Afro-American race had a theme calculated to call forth her best efforts. When she had done the



MARIA L. BALDWIN



META VAUX WARRICK FULLER

applause was so great that twice she had to rise and acknowledge the enthusiasm.'

"The delivery of the address is in fulfillment of a trust imposed on the Institute by its benefactor, Mr. Augustus Graham, who stipulated as one of the conditions of his gift of a large building as a home for the Institute, that 'on each anniversary of the birthday of George Washington, there should be delivered an address upon that great and good man, or on some other benefactor of his country.'

"During the past half century addresses have been given on Washington, Jefferson, Madison, Monroe, Franklin, Henry, Irving, Clay, Webster, Lincoln, Grant . . . , and a score or more of those whose words have given courage to our day and generation.

"At no previous time has the subject of this anniversary address been a woman, and at no previous time has the invitation to deliver an address in this historic series been extended to a woman.

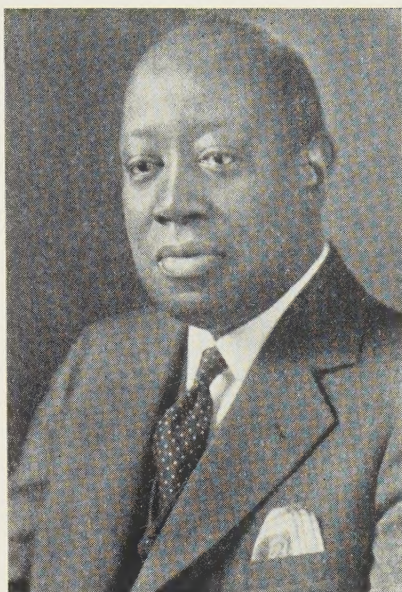
"The modest and old fashioned honorarium of \$100.00 is attached to the delivery of the address.

"Since Miss Baldwin's appearance before the Brooklyn Institute she has been offered a situation in a Brooklyn school at double her present salary.

"Miss Baldwin has also been asked to deliver her lecture before an Old Cambridge audience in the future."

While addressing members of the Council of the Robert Gould Shaw House Association at the Copley Plaza Hotel on January 9, 1922, she collapsed and was pronounced dead upon arrival at Boston City Hospital.

For two days her body lay in state at the League of Women for Community Service. Funeral service was held at the Arlington Street Church. Such well-known men as Robert Treat Paine, Harold Peabody, Clarence D. Kingsley, Dr. Samuel E. Courtney, Clement G. Morgan, U. A. Ridley and William L. Reed were pallbearers. The entire community deeply mourned



G. DAVID HOUSTON

the passing of such a brilliant character.

At a Memorial Meeting to Miss Maria L. Baldwin, "in gratitude for her devoted service to our children," held by the Agassiz Association on Friday, February 17, 1922, many beautiful tributes were read from prominent Cambridge citizens. Plans were also made to establish a Maria L. Baldwin Scholarship to be awarded each year to that boy or girl, a former student of the Agassiz School, who is deemed most worthy in respect of



WILLIAM H. LEWIS

character, ability, and promise and who will continue in training in some institution. This plan was accepted and is still being carried out. At the same time a desire was expressed to name the auditorium of the Agassiz School "Baldwin Hall." In accordance with this wish, there is at the present time a bronze plaque with the following inscription (on the wall of the auditorium):

In Grateful Memory
of

Maria L. Baldwin
1856-1922

forty-one years inspiring teacher
wise and beloved master of this
School

a Scholarship
for Agassiz pupils has been
founded

and this room has been named
BALDWIN HALL
erected by class of 1922

OLIVIA STEAD SOLOMONS

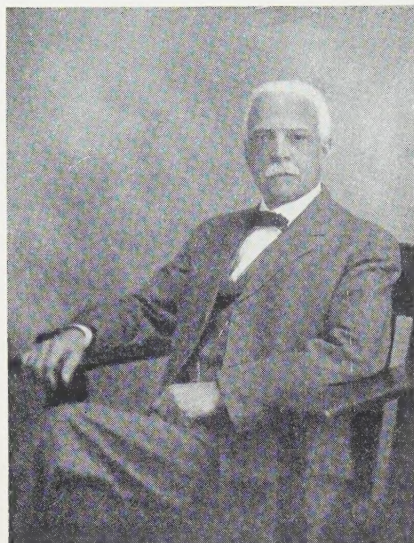
85 Inman Street,
Cambridge, Mass.

William L. Reed

In the public eye sometimes we see many men who have pushed themselves forward most industriously. They have so much to say about themselves that they do not give others occasion to say very much about them. Such, however, is not the character of William L. Reed, a worthy and useful man who would be much better known if he were not so modest.

Mr. Reed was born in Danville, Virginia, in 1866. He came to Boston when about seven years of age. He acquired the fundamentals in the Public Schools of Stoneham, Massachusetts. Next he attended the Bryant and Stratton Commercial College. He later studied law and was admitted to the Massachusetts Bar in 1911.

Mr. Reed early took a part in politics. He impressed his fellow citizens favorably, and they made him their leader. He was elected to the Massachusetts Legislature to serve the term from 1896 to 1897. He became Deputy Collector of Internal Revenue in 1898. He was Deputy Tax Collector of the City



ARCHIBALD H. GRIMKE

of Boston from 1900 to 1901. Next he arose from the position of Messenger to Executive Messenger, and finally Clerk and Executive Secretary of the Governor and Council of Massachusetts. He still holds this position.

During these years Mr. Reed has shown much interest in the affairs of Boston. He is an active member of the Baptist Church. He is a member of the Board of Directors of the Boston Urban League, and a member of the Bostonian Society. He participates in most of the important movements for the improvement of the community and the advancement of the nation. In recognition of his services Lincoln University in Pennsylvania conferred upon him in 1933 the honorary degree of Master of Arts.

The Negro in New England

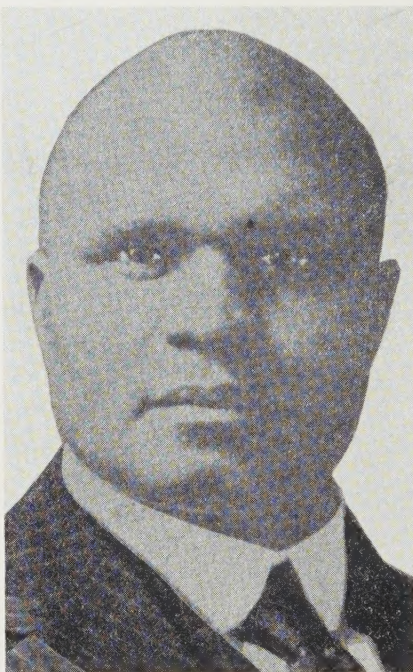
(Continued from page 10)

served as a professor of the University of South Carolina and as United States Consul at Bombay and Vladivostok. Archibald Henry Grimké completed the college course at Lincoln, finished law at Harvard in the class with Henry Cabot Lodge, practiced in Boston, served as United States Consul in Santo Domingo and closed his career as a fearless reformer battling for the rights of his people. Whit-

field Winsey finished medicine at Harvard in 1871 and practiced successfully in Baltimore. Edward A. Bouchet completed the requirements for the degree of Doctor of Philosophy at Yale in 1876, the first time that a Negro had been thus honored in the United States. Inman H. Page, a former Virginia slave, entered Brown University, where he was graduated in 1877. He rendered long service in public schools and as head of the state colleges in Missouri and Oklahoma. George N. Grisham was graduated at the same college in 1879, and arose from a teaching position to

pleted the law course at Harvard in 1895. He spared time from his practice in Cambridge to serve as Assistant District Attorney for the United States and finally to function in Washington as an Assistant United States Attorney General under President William H. Taft. W. E. B. Du Bois, of Great Barrington, Massachusetts, after completing the college course at Fisk University, laid the foundation for distinguished service by graduate work at Harvard leading to the degree of Doctor of Philosophy in 1895. John Hope, after finishing Brown in 1894 as class orator, with John D. Rockefeller, Jr., served Morehouse College as teacher and president and the new Atlanta University as its first executive. William Monroe Trotter, a native of Ohio, attained distinction while completing the course of Harvard College and won national fame as a radical editor of *The Guardian* and a fearless reformer. George W. Crawford, a native of Alabama, was graduated at Tuskegee and Talladega, completed the law course at Yale and settled in New Haven, where he passes today as an able attorney and influential citizen.

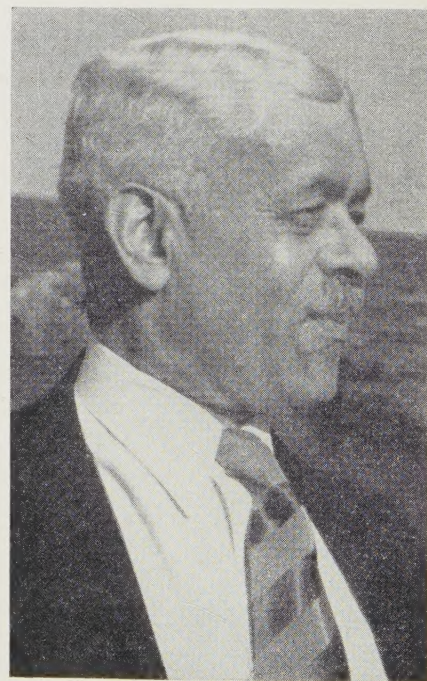
To these may be added other seekers of knowledge who later went to the New England centers



W. N. DeBERRY, MINISTER AND WELFARE WORKER, SPRINGFIELD, MASSACHUSETTS

serve most acceptably as the principal of the Lincoln High School in Knasas City, Missouri, until 1915.

Robert Heberton Terrell finished Harvard in 1884, taught in the District of Columbia, practiced law there and served as municipal judge from 1910 to 1925. Clement Garnett Morgan, of the District of Columbia, finished Harvard as class orator in 1890, completed his law course in 1893, and practiced in Cambridge until his death. William H. Lewis of Virginia, after finishing Amherst in 1892, com-



EDGAR P. BENJAMIN

of learning. Of these should be noted Roscoe Conkling Bruce, class orator at Harvard in 1902, later an educator at Tuskegee Institute and in Washington, D. C., and a business man in New York City. Matthew W. Bullock, a graduate of Dartmouth in 1904 and a product of the Harvard Law School turned out in 1907, became a practitioner in Atlanta and later in Boston, where he has held important positions in the state government. William Augustus Hinton, a graduate of Harvard College in 1905 and of its Medical School in 1912, and now one of its instructors in medicine, has had the distinction of discovering a test for a social disease. Alexander Jackson, class orator at Harvard in 1914, has made a record in welfare work and business in Chicago.

Here may be noticed also Roland Hayes, who went to Boston for his education in music; Maud Cuney-Hare, a Texas graduate of the New England Conservatory of Music, who achieved distinction as a lecturer and the author of *Negro Musicians and Their Music*; and Charlotte Hawkins Brown, a native of North Carolina, a product of Massachusetts Normal School and of Wellesley. Dr. Solomon C. Ruller, a graduate of Livingstone, finished the Boston University Medical School in 1897 and, while practicing, served the latter as instructor until 1935. His home is presided over by his distinguished wife, Meta Vaux Warriek Fuller, the sculptor, who was born in Philadelphia and educated in art abroad. William Stanley Braithwaite came not seeking education but to inculcate a new appreciation of poetry through his own contribution and his criticisms published in current publications and in his annual anthologies of contemporary verse. To these should be added Butler Wilson, a graduate of Atlanta University and of the Boston University Law School. While practicing his profession he did much for human welfare. Edgar P. Benjamin, a South Carolinian, a graduate of the law course of Boston University, a business and professional

man, has favorably impressed Massachusetts.

The native Negro citizens of Boston were not unmindful of these opportunities for intellectual advancement. In Cambridge developed Maria Baldwin, a product of the local schools who distinguished herself as a teacher and master of the Agassiz School, attended by children of Harvard professors, and served it creditably for forty-one years. Here may be mentioned also Evangeline Hall of Cambridge, who after completing her education at Radcliffe has rendered valuable service as the head of the English Department of Cheyney Teachers College. In New Bedford appeared Elizabeth Carter, later Mrs. W. Sampson Brooks, who impressed that city with her worth as a teacher and leader long before she became the wife of a bishop of the A.M.E. Church. Then there was G. David Houston, the first Negro native of Cambridge to be graduated at Harvard. He taught English Composition most successfully at Tuskegee, in the Douglass High School in Baltimore, in the Dunbar High School in Washington, and at Howard University. He finally served the system in the District of Columbia as the head of the Armstrong High School. He found time also to write an English Grammar of such merits that it was adopted by the system in the Capital of the Nation.

Among those in the firing line

today we should not omit Julian D. Steele, former head of the Robert Gould Shaw House and now director of the Armstrong-Hemenway Foundation; Wilhelmina M. Crosson, who has distinguished herself in the Boston Public Schools as a teacher of progressive methods in reading and has been active beyond the schoolroom in fraternal circles and in delivering lectures on the achievements of the Negro. And we should point also to Helen E. Danc, a teacher; Josephine Allen, lington, Everett C. Yates, and Olivia S. Solomons in the same vocation; Hylan V. Davis, a business woman; Alice Solomons, likewise employed; Gladys J. Gray, a lawyer; and Sarah J. Gibson, another professional. The spirit of their ancestors still lives.

Question Column

AN OPEN LETTER

To the Reader:

It is the purpose of the *Question Column* to be as useful to the reader as possible. Keeping this in mind, we wonder if you would prefer this column to carry questions on the preceding issue or the present issue? Would you like to send in questions, too, seeking answers that you cannot supply concerning various phases of Negro life in America as well as world civilization?

We would be most happy to have other suggestions from you.

Address such information to the *Question Column, Negro History Bulletin*, 1538 Ninth St., N. W., Washington, D. C.

Book of the Month

Stories of the Underground Railroad, by Anna L. Curtis (New York: Island Workshop Press, 115 pages, price \$1.75), is an interesting book based upon some of the most thrilling history of the United States. This work, like Miss Buckmaster's recent volume dealing with the same phase of history, is timely. These authors have caught the spirit of Fredrika Bremer, a traveler in the United States about ninety years ago. Someone asked her what she thought of the future of this country and she replied, "The romance of your history is the fate of the Negro." To this most critical period of our past therefore many thinkers are turning for an interpretation which will not be colored by the heat of passion shown by those who were actors in that drama.

With an introduction by Rufus M. Jones, the author has given us ten stories in which the Quakers, long friends of the freedom of the Negro, played important parts. She gives the narrative of Isaac T. Hopper, Wajelma, Frank Quaintance, Brown Sister, Harriet Tubman and others. The stories were selected according to juvenile interest, and the language is simplified to reach children in the elementary schools. In these stories, moreover, the children of that day took an active part. Miss Curtis has brought to this production her experience as a lecturer and a writer of juvenile literature. One might question, however, the limitation of these stories to those of special concern to the Quakers. The entire public needs such literature.

START NOW NEGRO HISTORY YEAR IN ORDER TO HAVE A NEGRO HISTORY WEEK

SCHOOL and other organizations interested in the Negro should start their courses now at the beginning of the year. If they do not, they will have nothing to celebrate during Negro History Week when it begins on February 8. The study of the Negro is just as important for all of the children as the study of the Hebrew, the Greek, the Latin, or the Teuton. For the Negroes themselves, the study of their background is doubly important. They cannot afford to wait for others to begin the task. They must do it themselves and demonstrate to the world that one race has accomplished as much good as any other race.

A thorough study of the past as it concerns the present helps us to get rid of much falsehood and propaganda which we have ignorantly considered to be history. Most of our so-called histories are filled with deeds of men who have done just what the dictators of the world are trying to do today. Civilized people are rising in protest against such methods in order that the world may live in peace. But a few centuries ago there were not many civilized people to protest. Most of the nations of that time were like those that are now spreading death and destruction.

The actual good which a nation has accomplished may be summarized in a few words, for the simple reason that no single nation has done everything. Most nations have made some contributions which have passed on to others who had sufficient initiative to add something to this accumulation of knowledge and passed it on improved to those yet to come. This accumulation of what has been preserved as worth perpetuation makes what we call civilization.

In the array of those who have done most to advance the world, we must give credit to China for printing, gunpowder, the mariner's compass, and weaving. We honor India for its achievements in philosophy; Mesopotamia for architecture and government; Phoenicia for the alphabet; the Greeks for improvements in art, science, and philosophy; the Romans for building with the arch and the extension of the Greek civilization. Along

with these we must give credit to the Africans for the unity of God which they taught the Hebrews during their captivity in Egypt. The Africans deserve credit also for domesticating the sheep, the goat, and the cow; for the first idea of music with stringed instruments; for the earliest stimulus to fine art; and for first smelting and refining iron, the most useful thing to man.

With such a record it is evident that the world needs to begin to study the Negro and to learn the whole truth. For centuries we have been the victims of propaganda; and as long as the truth is denied a hearing there will always be strife among the members of the human family, and disorder like the present in which the world now finds itself will always be possible. Nothing can do more to remove this bias from the public mind than the study of the Negro. It will disillusion millions of biased people to learn that they take themselves too seriously, and that the Negro whom they despise, has accomplished more along certain lines than they themselves have achieved. "You shall know the truth, and the truth will make you free."

Do not wait, then, until the end of February to throw a few soiled pictures on the wall and knock together over night a few disconnected exercises. Such a method will merely leave upon your pupils' minds that the Negro came from the jungle in Africa, that he was once in slavery here, that he has had a hard time, and that he is now on relief. If one does not learn more than this about the background and the present status of the Negro it would be better not to mention the race at all.

Do not call in some silver-tongued orator to talk to your school about the history of the Negro. The orator does not generally have much in his head. His chief qualification is strong lungs—a good bellows. He knows very little about things in general and practically nothing about the Negro in particular except how to exploit the race. Let the children study the history of the race, and they will be the speakers who will put the spellbinders to shame.